

THE NEW MAN.

VOL. VI.

JULY, 1900.

NO. 7.

SPECIAL NOTICE.

While the NEW MAN is still published in Lawrence, Kansas, all remittance, and communications should be addressed to

DR P. BRAUN, 3857 Seward St., Omaha, Neb.

Mental Healing and Theosophy.

CONCLUSION.

Both Philosophy and Religion recognize two strivings in man. The one is for the realization of the ideal, or that which has not yet been made actual in his experience, and the other is the persistence of formerly acquired habits and tendencies which are not in harmony with the higher ideals of which the soul becomes conscious in its growth Godward. We all know the force of habits, and the resistance which they offer to any attempts of changing or destroying them. To this is owing the evolution of the genus into distinct types and species. If that which had been acquired with so much effort could be easily destroyed it would be difficult to preserve any of the existing orders and types.

Those faculties which have been acquired by any species or individual have once existed as an ideal, either on the conscious or subconscious plane. But contrasted with later and better ideals some of these faculties may seem crude and undesirable. Before any comparison can be made there must be developed a sufficient amount of reason, and man is the first of the orders which has a knowledge of Good and Evil, i. e., of that which is crude and less desirable, and that which is more perfect and more desirable in conduct.

The ideal draws him with a force often irresistible, forward and upward, but the old tendencies try to keep him back. A battle royal begins between the persistence of the natural and the insistence of the ideal or spiritual, which will end only when the ideal has triumphed, and the outward life has been harmonized with the new ideals. This is the great drama of Life, which has been depicted by poet and seer, and which is alluded to in all the sacred writings of all ages and peoples.

Man possesses two main avenues through which impressions and perceptions may reach his consciousness, an outer and an inner. The outer is his objective mind which deals more directly with the facts and phenomena of the outer world, the world of gross matter. The inner door is his intuition, the great sense through which man comes enrapport with the inner or soul-world. It is more directly the sense of the subjective mind. Just as the lower orders of life first develop the sense of feeling which afterwards branches out into five distinct modes of perception or senses, so will intuition become more specialized and develop into five spiritual senses when the proper time comes in the evolution of man.

After coming into this material existence man's attention is naturally directed to the vibrations, impressions and perceptions coming from the material world. He identifies himself so closely with his body that for a time he takes his body to be himself. Therefore he thinks himself to be subject to all the limitations governing the material universe and the house of flesh. The transcendental powers of the soul remain dormant as long as he thinks himself thus bound. And from the limitations imposed upon himself by his erroneous beliefs or his ignorance of his real powers only the second birth, the birth into a higher consciousness can save him. But this cannot take place unless man ceases to give all of his attention to material things and turns towards the contemplation of his real nature

as a spiritual being. And when he becomes aware of this latent higher nature, and the higher powers, then also will come the knowledge of how to use them in overcoming some of his limitations and his bondage to matter. He will be liberated, redeemed, saved.

When he finds that there is a higher wisdom, higher powers, a higher will within him, he will want to subject the lower nature to the direction of the higher. All true religion aims to help men in directing their attention away from the sole contemplation and trust in material things to a contemplation and trust in his higher powers. It teaches him how to raise his thought and will on this higher plane of being. And it is only when the soul has been weaned from its trust in externals, and its attention has been in a measure withdrawn from them that it can manifest its higher powers. And whatever assists it in its efforts to escape the bondage to the external limitations will be good.

When a man comes to me and wants to be freed from his bondage to a bad habit, it is my duty to give him all the assistance which I can. I teach him the truth concerning himself and lead him to a recognition of the higher will and the higher powers sleeping within him. If the acquired habit or hereditary tendency is too strong to accomplish this within a reasonable time, I may resort to Hypnotism. The influence which holds and binds him is no less hypnotic because he has cultivated the habit while in his every-day conscious state. If it is due to hereditary influences it is no less a hypnotic condition of his mind. Why should I not break the spell by using hypnotism, if I can thereby save this man and his loved ones from suffering and pain? The fact that the man comes to me proves that he is ready to reform. I am not doing anything against his will. I am only trying to bring into manifestation or activity his higher will. While he is in the somnambulist state I appeal to his higher

will and to his better impulses. I teach him the real truth concerning himself. I tell him that he is by nature greater than any habit. I appeal directly to the seat of power, while the objective mind is asleep. I do what all religion aims to do, i. e., help the higher will to control the lower. I do it by drawing his attention away from the outer world by focussing it on the inner world, the soul and its powers. I tell him that he has the power to control the habit and induce him to use that power. He uses it and so in the end it is he himself who works the miracle. I have only taught him under the most favorable conditions when the objective mind was held in abeyance. True, the man follows my advise or direction. But does he not do this also if I teach him while his objective mind is awake? Is there wrong in this because I choose the most favorable conditions to impart to him my knowledge, my advise, while he is naturally passive and receptive? Would it not be most cruel and uncharitable if I told this man that he and his loved ones must suffer on without mercy and without help simply to satisfy an unsatiable Karma.

While we are thus justified in using Hypnotism for good only, we would discourage its use on the stage for the mere gratification of the curious. It is too sacred a thing for platform tricks, although it is claimed that many people got their first inkling of the higher powers of the soul through just such exhibitions. When we put the objective mind to sleep, we come in direct rapport with the soul of man, and powers so exalted as are exhibited in that condition should never be misused and dragged into the show business.

We will not here speak of those who use Hypnotism to demonstrate psychic and mental laws while teaching. Those who so use it may defend themselves. But whenever I have used Hypnotism it has been for the good of men who needed help which could not have

been given as speedily or effectually in any other way, and my conscience has never accused me in the least.

When I treat a patient mentally I do practically the same thing, that is I try to make him passive and quiet. Then I teach him the higher truths. I instruct him concerning the true nature and powers of the soul and I induce that soul to exercise them. What matters it if I do it by way of thought transference direct to the subjective mind, or by oral teaching through the objective mind. The ideal method should always be to *teach* the patient so that he may learn to help himself. But should I wait until he can do so? Did Jesus wait until his hearers could fully understand and apply the great truths which he attempted to teach them? No, his loving heart was moved by pity and mercy, and he used his power or influence to heal the sick, to make the lame walk and to make the blind see.

It is Divine Love which will redeem the world and not the cultivation of indifference towards human woe and misery. Not a blind submission to Karma, but an appeal to and a development of the Divine powers of the soul. Man is greater than any disease or habit. Only in ignorance of how to use his Godlike powers does he suffer on. Let us then give to the world the best of knowledge and love which we can give. Too long has the world lain in this hypnotic trance which makes men believe in their weakness instead of their strength. Too long have men suffered through selfishness, apathy, indifference and ignorance. It was precisely this, the gospel of love and helpfulness, the hope and trust in the Divine nature and faculties of the higher power resident in man which made it possible for Christianity to win its way through the hopeless confusion of the speculative Philosophies and the oftentimes degrading mythologies of paganism. Jesus has lived and preached in vain, if after all these centuries we drift back to the old belief in man's weak-

ness and the apathetic indifference to the sufferings of humanity, which characterized some of the past periods of history. Not submission to Karma, not the opposition to truths which others may see, not a selfish blunting of our sensibilities toward pleasure and pain do we need, but a living recognition of the Christ within and his powers over life and death, an active use or expression of his Divine Love which is in us all, and which is patiently waiting in every man to be kissed into life. Only so will we fulfill our mission and reach our glorious destinies and consciously use with the Father the powers which He has given us. Only so will we make out of this vale of tears a beautiful world, an earthly paradise. Only so will we consummate the Brotherhood of Man and prove the Fatherhood of God. Only so will we be true Christians and true Theosophists.—Dr. P. Braun.

Success.

From "Triumph," published by Florence E. Roberts, Riverside, Calif., we clip the following:

Don't plan what you are going to do after you have done something else. If you are going to do anything, or have the faintest impulse to do it, do it, or at least make an attempt, and you will then find the conditions propitious towards further and further accomplishment. The main reason why so many really capable people never accomplish anything worth mentioning, is because they are forever making plans and turning things topsy turvy, preparing to deliver to the world a masterpiece at one fell swoop, when, if they only knew it, genius is a growth, an unfoldment, whose stupendous aspirations are ever expressed in small beginnings. Everyone is a genius along some line if they would only LIVE themselves; that is be true to their own particular ideal. But so much time is consumed in senseless formalities, and in speculating what they will do after greatness has been

achieved that the opportunities are lost, the sun sets and these same heroes fade into the oblivion they have prescribed for themselves, simply because they did not make a "move."

A high ideal is certainly a most praiseworthy and advisable one, but it must not assume proportions that seem to make that same ideal unattainable. By that I do not mean to say that any ideal is too high for realization if one only sets about it in the right way, but it is the artist who graciously accepts the smallest possible results as a beginning, and it is also the artist who never stops until the goal is reached, and when is that? It is never. It is only mediocrity that limits effort. Why do you chafe and fume and get discouraged because everything you desire does not follow your first attempts. Don't you know that everything in the universe is yours, your own. But you must first demonstrate your authority. So long as you cannot command, you must obey. It is an inexorable but most just law, for if it were not so we should be eternally getting hold of the things we do not want—the things we had no use for. But I hear some one say, "Isn't that just the condition now? Haven't nine-tenths of the human family just the things they do not want?" No. They need the very things and conditions they have, and they will keep them, too, until they are used up, or in other words until the people can command something better. It makes no difference what your environment or circumstances are or have been in life. That is only another plea of mental sluggishness. The more undesirable your environment or conditions, the more incentive it should be for you to assert your godhood.

But how? Knowledge! give me more knowledge! is the anguished cry of the hour. Why, don't you know that knowledge is nothing in the world but experience, and experience is gained every day, every hour, every minute that we live. It is not more knowledge—experience—that the world wants, to de-

liver it from this everlasting wail. We already have a surplus of knowledge. That is the reason that we are in such a continual state of commotion. We have got to make use of the knowledge we have on hand before we can gain any more. Nature not only abhors, she will not tolerate a vacuum, and when that knowledge with which even the humblest life is replete is properly utilized, then and only then will more knowledge come to us, and it will be better, richer, stronger in proportion as we have faithfully harvested our former crop.

Shall we make a grand color scheme, that catches and enthralls the eye, the souls of men, with its glorious masses of harmony, or shall we make a promiscuous collection of anything and everything, that fades and withers with the passing fancy of the hour.

Genius is concentration, concentration is nothing but fidelity to a single purpose. If, however, after a few attempts you are convinced you are in the wrong road, don't stick to it just because you happened to start on that road. That is not fidelity to your purpose at all. It is nothing but bigotry. The only way that knowledge ever came to any one was by making mistakes. Mistakes are glorious successes. They are the saviours of a universe, providing they are recognized and acknowledged to the extent of correcting them. Don't expect any great success to follow your efforts as long as you are continually afraid of making mistakes. Neither need you anticipate any great results, so long as your course of action is dependent upon the opinions and criticisms of other people. Success comes to one who dares to stand erect among the jostling, leaning throng. To the one who feels the majesty and potency of a soul self-poised and cries with equal majesty :

"Teach me half the gladness
That thy brain must know,
Such harmonious madness
Through my soul would flow,
That the world would listen then
As I am listening now."

Reverie.

"In times when we thought ourselves indolent we have afterwards discovered, that much was accomplished, and much was begun in us."—Emerson.

The great hue and cry of the day is for activity. From morn till night the clarion call is sounding, where labor bares its brawn to glowing sunlight, in college halls, in merchandise emporiums, in professional offices—everywhere the same mad rush, until weariness compels a halt, only to slumber a few brief hours, when the rush is on again. And what seeks the multitude in this boisterous chase? Wealth, fame, bread. What poverty in the answer! How meager the guerdon for the effort expended!

We are not seeking to belittle the dignity and necessity of labor, nor to depreciate the value of those mental efforts, which have wrought such marvellously beneficial effects in elevating and refining the race, but we depreciate its incessant energy that hampers the spiritual nature of the man, which reaches its highest aspect in moments of repose. The Concord Philosopher realized this, and the classical, far-reaching emanations of his glorious mentality found their birth in moments of quiet, when the "Still Small Voice" prompted their utterance. We have chosen the caption of this article as a topic of thought, on account of its peculiar significance to us, and because of the condition essential to its indulgence. To indulge in Reverie there must be repose, and, to reach its best ends, isolation. By the terms Reverie is not meant mental wool gathering, but rather a stasis of all sense functions; an oblivion, as it were, of sight, hearing and touch. When this condition obtains, the subjective lenses clear and rays of spirit light shine through, giving to life the enlarging, vivifying force of Infinite Wisdom and Power.

The readers of this magazine need not be told that the realities of life lie upon the subjective side of the individual, nor that creative energy has its source in Infinite repose, for they have—many of them at least—long ago caught the spirit of ideal inspiration from this most real source of supply. But we wish to emphasize the desirability of acquiring this condition and using it for that larger, loftier growth which can never be attained amid the turmoils of the work-a-day world.

Who has not stood at night watching a cloud draped sky and noted that at intervals the moving mass of airy vapors admitted through their folds, the light of a single star? So in the silence attendant upon Reverie come the inspirations which make for individual growth; thoughts which change the current of our lives and make us masters of destiny. Thus in fleeting moments have come the poetic numbers that have thrilled the world. Beauty and harmony are not born of the throes of toil, but amid the softness and sweetness of utter repose.

What now is our inference from this, what shall the words here traced bring forth? Ponder them quietly, and then in still greater quiet seek the shrine whose altar fires forever warm the heart of the world; whose rays light the way to desires, the fruition of which involves the advancement and elevation of the race.

Somewhere for each of us there is a center of Infinite peace from whence spring the thoughts, which, undeviatingly followed, will seat us upon the throne of our ideals. While seemingly from afar come these inspirations, they yet arise within the radius of our own consciousness; they are comprehended in the area of our own hearts, where, in latency, lies the full power of fruition for every expectant desire. The key to this latent wealth is hung upon the girdle of the Angel of Meditation, whose surname is Reverie.

Would you win wealth that wears, fame that does not tarnish, bread that gives perpetual youth? Then woo the spirit of Reverie, and learn the secret of these things from her inspirations. Leave the madding crowd in its struggle for a pitiful, material "mess of pottage", and find all the heart can desire within yourself. Remember, I say *all* the heart can desire, of houses and lands, silver and gold, friends and health, and perfect peace.—D. H. SNOKE, M. D.

The Perpetuation of Life in the Flesh.

WILLIAM E. TOWNE.

Man comes into this outer world with a certain amount of life force inherited from his parents (and limited by his consciousness) which carries him along comfortably, perhaps, for a few score years or until some severe inharmony is attracted, when the inherited life force is no longer equal to the task. The man under such circumstances accepts the race belief as to what he *ought* to do in such a case—and dies. The reason for his dying may be summed up in two words: Fear and ignorance. Possibly ignorance even might be eliminated, for where courage, peace and confidence abide, ignorance is sure to give way before the positive qualities.

Fear has caused generations to embrace the belief that death is the unalterable destiny of every living thing. And of course this belief has become so fixed as to make it a law for all, until such time as sufficient intelligence shall have been developed to put in action a higher law—the Law of Life. In strict truth there is no other law than the Law of Life, death being simply a *denial* of the Law.

In the past the inherited store of vitality has been accepted as the sum total of a person's resources. It never occurred to the human mind, save in rare in-

stances, that this fund of inherited vitality could be added to an increase to any considerable extent. Each individual has thought of himself as apart and separate from all other individuals and things. This has been the logical result of that wave of force which developed the SELF consciousness. Now the wave is *widening*, and in the light which Mental Science and kindred movements have shed abroad, the human mind is struggling to grasp the mighty thought, with its limitless impelling power, that ALL LIFE IS ONE—one LAW—one SUBSTANCE—in which we live and move and have our being.

And now it remains for man to "be born anew" into the CONSCIOUSNESS of this oneness. When he relates himself to the Universal Life, to all that he sees, feels or hears about him, and realizes that he is a part of all that is, that the universal vibration's pulse through every atom of his being, *then* he is in a position to add to his inherited life forces throughout eternity if he will. He has the KEY to eternal life. If inharmonies arise he is safe; because he knows he is no longer dependent upon the store of life force handed down to him by his parents, but that ALL life is ready to back him up and reinforce him if he so desires and wills.

But listen! Before life will manifest through you, you must be ready to receive it; you must furnish a channel through which it can flow; you must grant it recognition, you must cultivate an iron-clad faith in its manifestation through you, and above all else you must guide, direct and *use* it as it comes to you day by day. Life exists in latency everywhere, but it does not exist for you except as you express it in practical uses. As soon as any function of the physical body is no longer used, nature begins to withdraw life from that function. Therefore what you draw from the Universal Life must be expressed on the outer plane. From the silence of intense action (centered in the sun) the impulse of life is received; in the physical

vibrations of the objective plan (centered in the earth) this impulse of life is nourished and made real to the outer man. And when *knowledge* and *faith* are sufficiently developed, why may not this process—this vibratory play of the infinite forces—go on forever? There IS no reason why eternal consciousness, without the change called death, should not be realized. Forms may change from one plan to another, but consciousness will abide forever, because based on eternal PRINCIPLE, with which “there is no variableness, neither shadow that is cast by turning.”

From “The Nautilus.”

A Creed for all Humanity.

If religion is real, if it is worth while at all, it certainly rests on some deep, fundamental principle, something simple, practical and obvious. God is Love and Wisdom, and it is unthinkable to suppose that He has made the salvation of His children depend on belief in some metaphysical creed whose intricacies leave them in hopeless intellectual confusion.

I do not remember that Jesus exacted of His twelve disciples any statement of opinion. They were simply to follow Him, engage in works of charity and goodwill, help in the new teaching, healing and feeding ministry. He forced no creed upon the Twelve. They were permitted to serve and grow in silence, the truth unfolding within them like a flower.

Men will not always be agreed concerning speculative theology, but they can always love and serve. In simple love and service, then, we find the only possible basis for union among men of good will.

Everywhere is heard a general demand in the churches for a simpler creed. How would the Sermon on the Mount do for a confession of faith?

If we wish something simpler still, we might take the Golden Rule; the Master declared this rule to "the Law and the Prophets." This certainly will do to begin with; the practice of this divine principle will keep us all busy for centuries to come. When we have committed this rule thoroughly to life it will be time enough to ask for the next problem.

Or, if you prefer, let us take the direction of the rich young man, who went running to Jesus, and who, kneeling, asked Him, "What shall I do that I may inherit eternal life?" Here certainly Jesus announces the essential requisite. What does he answer? Does He refer the young man to a metaphysical confession of faith? No. His answer is as direct, simple and reasonable as the light. He tells him to keep the Commandments. Finally He tells him to consecrate his life and fortune to the common good. On another occasion Jesus announces His own Commandment, saying: "This is My Commandment, that ye love one another as I have loved you."

These Commandments are simple, yet profound as life, all pointing to one central principle—that a man should look away from self-interest and learn to help the neighbor in the spirit of humility and joy. How would these Commandments serve for a confession of faith?

And now take that dramatic passage where Christ describes the Last Judgement. Men have lived their lives and are now standing before the Great Judge at at the Final Assize. What in that dread hour decides the fate of men? Not their belief nor disbelief in dogmatic theology. Not even their opinions about God. No, the one thing that tells for destiny is their treatment of their fellows. Those who are accepted are received with the words, "I was hungry and ye gave Me meat; naked and ye clothed Me; sick and ye came unto Me. * * * For inasmuch as ye did it unto the least of these my brethren ye did it unto Me.

What a sublime vision of justice and humanity!

When happily we learn that religion at bottom is secular service, that to love God is to love the true and ordered life, we shall be too busy to hunt heretics for their opinions. If we must have church trials, let them all be reprimand of those brethren who are failing to live by the law of charity and affectionate justice. Let us have trials, if you will, in cases where there has been failure to feed the hungry and clothe the naked—where men have ground the faces of the poor to pile up their blood-marked millions.

The insidious tunnelling of the Worm of Mammon, the slow crumbling of our ideals of justice and fraternity—these are the things to fear; not the opinions of our brothers concerning abstruse and controverted problems. Opinions are ever forming and fading like clouds in the firmament; but the fundamental principle of conduct remains unchanged, race after race, cycle after cycle. And that fundamental principle is the one on which Jesus bases His divine religion—the principle of humanity, the sense of the unity and interdependence of all lives, the feeling of responsibility to God for our treatment of the neighbor. Here is a truth, simple, imperious, sublime. Opinions change like the clouds, but this truth endures like the sky.

We need not fear to push all ecclesiastical lumber aside and take our stand with our Lord and Leader on the humanitarian principle. This is a principle as old and as permanent as the universe. Here all men can stand and be at rest in their reason—stand dignified yet humble, knowing that the immovable granite is under their feet and the unwasting constellations are over their heads.—Edwin Markham, in *New York Journal*.

The worldly minded approach the occult in curiosity and ask to intellectually comprehend when they do not care to "live the life." They ask who are the adepts, the masters, where do they live, why don't they submit to scientific investigation, etc? They get and can

have no satisfactory replies. They who "live the life" tumble right into all such knowledge so easily that they almost wonder how they got there. The reason is simple: The masters seek and reveal themselves to those who live the life and cannot endure the vibrations of those who will not and do not seek to "live the life." It is not necessary to go to the east to meet adepts. They come here to meet every soul that has become truly in earnest. Hunt the Ineffable Name and the secret meaning that inheres in all words by spending years in the national libraries of the world and one will hunt in vain. Live the life and it will spring up within the consciousness though he be alone on a desert isle. When obtained, however, one will seek in vain to frame language with which to impart it to the vulgar. They cannot receive it till made pure and then they must receive it from within.

From "Occult Truths."

The Threefold Relation.

THE soul holds a threefold relationship to Spirit—

1. It is the Child of the Spirit.
2. It is the Wife of the Spirit.
3. It is the Mother of the Spirit.

When the soul wishes to know what made it, and to know something about that which made it, it (the soul) passes through these three phases or states. First it is in the Child state; that is, it, unknowing the mind of the Father, does what the Father tells it. The more obedient it is to the wishes of the Father, the sooner it is ready to become the Wife of the Spirit, to know the mind of the Father, and to act as though the two were one; and from that union will come the children, or fruit of the Spirit.

The great union which is to take place is not the merging and losing of all form in the formless, but the uniting of each soul to Spirit, each son to the Father, each creative to the Uncreate, each mentality to Mind, each expressive to the Expressor.—From "Expression."

How to Grow Beautiful.

BY J. T. SUNDERLAND.

From the Herald of the Golden Age.

The late John Ruskin, in the second volume of his "Modern Painters," where he discusses the principles of beauty, puts great stress upon the importance of the intellectual element—"the operation of the mind upon the body, * * * the intellectual powers upon the features, in the fine cutting and chiselling of them, and the removal from them of signs of sensuality and sloth, by which they are blunted and deadened." The mind, he urges, gives "keenness to the eye, and fine moulding and development to the brow."

Many a young lady of twenty dreads to grow older for fear her beauty will wane and thus she will become less attractive. Alas, the fact that she thinks of beauty as only physical, shows she probably will grow less attractive as she grows older. But what a pity it is that she does not understand that the finest beauty is of the soul, and that this she can have and keep and get more abundantly, and thus be more attractive at thirty than at twenty, and preserve her charm right on, spite of years! That beauty that draws its deep life from the active mind and the noble soul is almost independent of years; nay it is likely to rise to its perfectness only with considerable fullness of years.

It has long been known that the most attractive women of history have not generally been young women. It seems also to be true that they have not usually been women of great physical beauty. Their power has oftenest been mental. Even Aspasia and Cleopatra seem not to have been so handsome as many another Greek and Egyptian woman. Their fascination was pre-eminently of the mind.

Closely connected with the intellect as a source of beauty stands the moral nature.

It is not simply the intellect that speaks through

the face: the whole character speaks through the face. We have an old proverb, "Handsome is who handsome does." This is more than a neat way of saying that a good deed makes us forget whether the doer is handsome or ugly. There is something in the habitual doing of good deeds coupled with the habitual thinking of good thoughts from which good deeds spring, that tends to make the face grow kinder, more refined, more spiritually attractive and beautiful. I am sure this is so. Many a young person longs to be beautiful with a passionate longing. Many a young woman feels her life cursed because she is not beautiful. But it is the shallow beauty of the external that she thinks of. The deeper beauty which comes from intelligence, and especially the deepest, highest, most captivating, most enduring beauty of all, that comes from the graces of the spirit, she forgets. Yet this highest beauty waits all the while to be hers if she will have it.

There is a simple German story entitled, "The Fisherman's Daughter, or How to be Beautiful," that explains well what I mean.

Runs the story: By the great Northern Sea there once lived a fisherman with his wife and children. The oldest child, a daughter, had always wished very much to be beautiful, but now that she was almost a woman this did not seem to have been the will of the Lord, for she had hardly ever been well a whole week in her life, and sickness is an enemy to beauty. It is true the neighbors said that she was well enough only she had been cossetted and kept so tenderly that she was like one of those potato vines one sees in the cellar sometimes, that has grown in the dark. But neighbors often say things without knowledge, and so while her father and mother and brothers and sisters were busy at their daily toil, she sat before her mirror and looked at her sallow face, and thought of all the means she had employed for mending her features, and the medicines she had taken for her health, and

mourned her hard lot and said, "Oh that I had the health of my brother and the features of my younger sister, and the fair complexion of the child in the cradle, for then would I be beautiful, and all would love me and I should be so happy!"

And the Lord in heaven heard the wish she made and he said, "her wish shall be granted, only it shall not come as she thinks." For the Lord God sends health and beauty to us mortals, as he does to the lily bloom on the water: they come on the streams that have been flowing from creation, and in the sunshine that has never ceased shining. So the Lord sent a wind that carried away this maiden's father, mother, and her oldest brother, and they never came back, and she was left alone with the little children.

Then she forgot her vain desire for beauty, for the angel of duty came and showed her her work. And she took care of her brothers and sisters, gave her life to the care of them as though she had been their mother.

And it came to pass that the attention of the neighbors began to be drawn to her as it had never been, and by and by they began to say, "See, her labor hath given health, and the love she bears the children shines through her face and makes her beautiful."

This simple story is a parable for everybody. It teaches how the truest beauty that this world knows comes to human beings. Many persons, especially many women, long selfishly for beauty—the beauty that attracts the eye, and kindles a quick and shallow admiration, and creates envy. But their longing is not answered. God has something better for them. He gives them duty instead. By and by they forget themselves and bend lovingly to their tasks. Then out of their self-forgetting, out of their love, out of the duty doing, a higher beauty is born for them—ininitely higher—a beauty which all men love, and all women too—a beauty that makes nobody envious; a beauty that endures; a beauty that makes them akin with the angels and with God; a beauty that is of the soul!

Our Bargain List

Books sold by us for less than publisher's price, as we wish to close them out.

50 Cent Books Which We Will Send for Only 40 Cents. Postpaid.

"Spiritual Law in the Natural World," by Eleve.

"A Conquest of Poverty," by Helen Wilmans.

"Wrinkles, their Cause and Cure."

"Our Gallant Boys," Grand March for the Piano, by P. Braun, 30 cents.

"The Three Churches," by Wm. Redding, (cloth \$1.00,) our price 75 cents;

"Dictionary of Musical Terms," by P. Braun, 25 cents, now 10 cents.

Order early. Any of the 50 cent books with THE NEW MAN for one year for \$1.25 to those who subscribe AFTER this number comes out. Address

THE NEW MAN PUB. CO., Omaha, Nebr.

A Summer School for Parents

will open at Villa Heights, Geneva Lake, Wis., July 9, 1900. Fathers, mothers and educators will gather in council, seeking the best good of the child. Self-discipline for parenthood will be a prominent feature, while all practical phases of home and school education will be discussed in the spirit of love and helpfulness. Leading a child to the unfoldment of inherent powers and forces requires knowledge that is born of Wisdom and Love, the best thought of father and mother. Gathering in the heart of the woods, the pupil-parent, the true student, will be inspired by the song of birds, the deep of waters, the hush of night and nature's many wonder workings. Competent men and women will each day lead a child study round table, to which all are invited to contribute their best thought and experience. "That which we are, we shall teach." For further particulars, address

ALICE R. STOCKHAM, M. D.,

56 Fifth Ave., Chicago.

The Master's Way.

This is Dr. Braun's latest book, and it consists of articles reprinted from Vol. V. of THE NEW MAN. All who would become acquainted with the esoteric or hidden meaning of the teachings of Jesus, and develop the transcendent powers which he possessed, should read this book. "The author has grasped the hidden meaning of the New Testament teachings with rare spiritual insight, and he has the faculty of making it clear to his readers." Price per copy only 50 cents.

THE NEW MAN PUB CO., Omaha, Nebr.

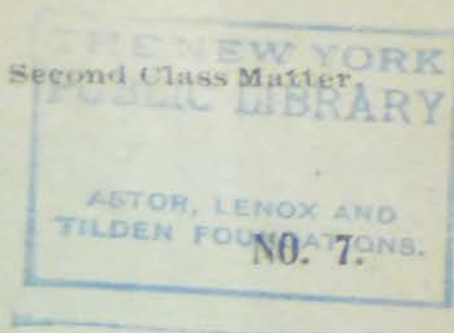
The Star of the Magi

A monthly journal of Occult Science, Art and Philosophy. Edited and published by N. E. Wood, A. M., M. D., No. 617 La Salle Ave., Chicago, U. S. A. \$1.00 per year, 10c per copy. A sample (back number) sent for two cent stamp. The "Mystic Thesaurus" will be given free to subscribers. Address

N. E. WOOD, 617 La Salle Ave., Chicago, Ill.

9 1900

Entered at the Post Office at Lawrence, Kan., as Second Class Matter.



VOL. 6.

JULY, 1900.

THE NEW MAN

A MONTHLY MAGAZINE DEVOTED TO

THE MASTERY OF SIN, DISEASE AND POVERTY THROUGH
THE ORDERLY DEVELOPMENT OF FACULTIES
ACTIVE OR LATENT IN ALL MEN.

Price \$1.00 Per Year.

P. BRAUN, Editor.

PUBLISHED BY
THE NEW MAN PUBLISHING CO.,
LAWRENCE, KAN.

THE NEW MAN.

. . . SUBSCRIPTION, \$1.00 A YEAR.

Three or More Yearly Subscriptions at Reduced Rates.

Foreign Subscriptions, each 25 cents extra.

Send money in registered letter, express or postal money order. Personal checks not desirable. Stamps that stick together on arrival will be returned to sender. Stamps taken only for amounts less than 50c.

The Mastery of Fate.

VOL. I.

Is now printed in GERMAN, translated from the English copy, and may be had for 50 cents, through us. Address

Dr P. Braun, 3857 Seward St. Omaha, Neb.

We Make Them Fly AT Sixty Cents Per Set.

What? Vol. IV of THE NEW MAN, which heretofore has sold at the regular rate of one dollar. This offer is open only for a limited time. Remember, this volume contains the opening chapters of "Our Angel in Heaven," the wonderful essays on "Opulence, its attainment," Colville's articles on the development of the psychic powers, Captain Brown's essays on "Soul Culture, and many other valuable instructions. Taken altogether, it is one of the richest and most practical volumes ever published by any one. Come quick before they are gone.

NEW MAN PUBLISHING CO., Lawrence, Kan.

Virginia Homes

You learn all about Virginia lands, soil, water, climate, resources, products, fruit, berries, mode of cultivation, prices, etc., by reading the "Virginia Farmer." Send 10c for three months subscription to FARMER CO., Emporia, Va.

Our Mail Courses

In Mental Healing, Hypnotism, Clairvoyance, Psychometry and Telepathy, are now translated and printed IN GERMAN. Write for circulars and price to DR. P. BRAUN, 3357 Seward Street, Omaha, Neb.

Our Book Department.

Any book published in this or foreign countries can be ordered through us. We have laid in a large stock which will be increased continually. THE NEW MAN PUBLISHING CO., 3857 Seward St., Omaha, Neb. English readers may procure our publications through Mr. George Ostond, Scientist House Norman Avenue, Devonport, England.

Our Mail Course In

Personal Magnetism

and Development of a Tremendous Will Power.

has never been even approached by any other. It deals also with the mysteries of sex, the art of concentration and how to develop a marvelous controlling power over self and others. If you are interested, write for particulars today. Price \$10, but in order to introduce it everywhere, we will for a limited time accept one student in each town for only \$5.00 FOR THE COMPLETE COURSE. Address

COLLEGE OF FINE FORCES, 3857 Seward Street, Omaha, Nebr.

The Abiding Truth with its Silent Evangel, is devoted to a better understanding of our immortal powers. 50 cents a year. Sample for 2c stamp.

C. Elizabeth Russell Editor.

6 Park Street, Peabody, Mass.

The Mastery of Fate, Vol. 1.

This book has had an immense sale during the past year. The revelations which it contains have helped thousands out of sin and sickness. It has pointed the way for many out of the galling thralldom of an overmastering sexpassion, and so paved the way for a higher spiritual development, peace and a material prosperity to which before they were strangers. All who are struggling out of adverse conditions of all kinds cannot afford to miss reading this book. In order that even the poorest may be able to buy it, we have placed it at the low price of 50 cts. It will prove a mine of wisdom to all students of the higher thought and a sure guide to those seeking to live a higher life.

Table of Contents.

The first ten chapters are arranged in the form of lessons, which comprise a complete course in the Science of Life. 1. God, or Life. 2. Man. 3. Good and Evil. 4. What is Disease? 5. The Power of Thought in the cure of Disease. 6. Desire. 7. Faith. 8. In the Silence. 9. Practical Demonstration. 10. Methods of Treatment. 11. Suggestion and the Sub-conscious Mind. 12. The Care of the Skin. 13. An Internal Bath. 14. Bathing. 15. Sex Power, its Control and Use. Judge not.

Address NEW MAN PUBLISHING CO., 3857 Seward St., Omaha, Neb.

METAPHYSICAL AND OTHER PUBLICATIONS.

"Universal Truth," a magazine filled with rich soul food and instructions how to keep happy and well. Try it and see. Send 15 cents for three copies. A. M. Harley Publishing Co., 87-89 Washington Street, Chicago, Illinois.

"The Life," a new weekly journal of Christian Metaphysics and Healing. \$1.00 a year. Samples free. A. P. Barton, editor and publisher, 332 Troost Avenue, Kansas City, Missouri.

"Harmony," a monthly magazine devoted to Truth. \$1.00 per year. Send for sample copies. M. E. and C. L. Cramer, editors, 3360 17th Street, San Francisco, California.

"Unity," Kansas City, Missouri.

"Das Wort," a German magazine devoted to Divine Healing and Practical Christianity \$1.00 a year. Send for sample. H. H. Schroeder, editor and publisher, 2405 N. 12th Street, St. Louis, Missouri.

"Occult Truths," Divine Alchemy and higher wisdom. 943 Mass. Ave., Washington, D. C.

"The Soul Life," a monthly magazine devoted to the interests of the home, and personal and impersonal welfare of every individual who may read and study its precepts and principles. \$1.00 per year. Los Angeles, Calif.

One of the Blue Hen's Chickens,

Is the title of an intensely interesting New Thought serial story of the "New South" begun in the August, 1899, issue of

THE FREE MAN,

Edited and Published by Chas. W. Close, Ph. D., S. S. D.
Subscriptions in the United States and Canada, \$1.00 per year. Foreign \$1.25. Single copies 10 cents

SPECIAL OFFER. Send 25 cents, silver, or 30 one-cent stamps for three month's subscription to THE FREE MAN, and I will send you as a premium three pamphlets, Sexual Law, Business Success, and Truth's Testimony if you mention The New Man. Write today to

C. W. Close, 124 Birch St., Bangor, Me., U. S. A.

The Progressive Preacher

A practical propagator, promoter, promulgator and peaceful protector of the rights of the people. Fearless and peerless, progressive, aggressive, scientific and sincere. A veritable twentieth century iconoclast. It's alive! It deals with living issues. Its small, but it's the real thing. Two cents gets it by the copy, 50 cents by the year. Address

PROF. G. W. GRAMMER,
1104 River St., Canon City, Colo.

"Now"

A Journal of Affirmations, devoted to the New Thought and the application of it to Life in the Soul Culture Philosophy. It teaches how one, by right thinking, may attain Health, Wealth, Happiness and Business Success. Monthly. Fifty cents per year; Ten Cents three months; sample copy free. The Editor of Now will give a psychometric reading for \$2.00 from the letter sent him with the money.

Office, 521 Turk St., San Francisco, Cal.